THE Sweet Milke *Of* CHRISTIAN *Doctrine*:

In a plaine and naturall Method, *by Queſtion and Anſwere, for their* better vnderſtanding; for whom it is chiefly written.

---

1. PET. 2. 2.

As new borne Babes deſire the ſincere milke of the Word, that you may grow thereby.

LONDON,
Printed by *George Purſlowe*, for *Iohn Hodges*. 1617.

T
fri
ha
Ess

he d
sure
his
also
expe
his h
who
grea
salua
both

To my VVelbeloued *friends and Neighbours, the in*habitants and people of Leigh, in Eſſex; *grace, mercy and peace be multiplied, from God the Father, through our Lord* IESVS CHRIST.

(⁂)

AS there is not anie one thing, whereof he, that is in hand to build any great and magnificent building, ſhould bee more carefull, then that he do lay the foundatiō therof firm and ſure; otherwiſe, he ſhall not only loſe his coſt and trauell ſpent about it, but alſo endanger his life in it, by the vnexpected tumbling of it downe vpon his head: ſo likewiſe, that Chriſtian, who would ſo build vp and reare the great and luſty frame of the work of his ſaluation, that hee may not in the end both loſe his labour and charges, and

also himselfe bee crushed vnder it, and vtterly perish by the dreadful fall thereof; as it befell to him, who built his
Math.7,27 house vpon the sand: hath need to look to lay the foundation thereof certaine, sure, and proportionable in the vndeceiuable and steady principles & grounds of Christianitie; which doe virtually comprehend and sustaine the huge and weighty burden of the whole building of religion, wherin he doth repose himselfe.

Which grounds, though they ly low in the building, are not therefore the more to be neglected or dispised of any, but rather the more to be regarded and carefully preserued, for the necessary vse and aboundant profit, which thence doth arise to a sound Christian: for this foundation beeing once well layd and continued, it is a strong fortresse against errour and heresie: for though a man be not so expert in the Scripture, as to know the true and naturall meaning of all the texts thereof, yet may he boldly reiect that doctrine, which doth not
1. Ioh.10 proportionably agree with the frame
Rom.12.6 and analogie of faith, summarily comprised in the grounds of religion for the

sim-

ſimple truth comming all from the ſame Spirit, cannot bee contradictorie to it ſelfe.

Againe, by the knowledge of the principles of religion, a good Chriſtian may be both an vnderſtanding and iudicious Reader and hearer of the word: for there is not any truth deliuered cõcerning our ſaluation, which he may not plainly ſee both to ariſe from, and agree with ſome of the grounds and principles of religion, whereunto he may referre it: for the truth is vniforme.

Finally, a man furniſhed with the ſound vnderſtanding of theſe grounds, is able to render a good and ſufficient reaſon of his faith; and to informe and eſtabliſh others in the ſame things, not confuſedly only in ſome good notes here and there ſcatteringly gathered, but orderly and with iudgement in the whole frame of Chriſtian Religion, briefly compact in one intire bodie. 1. Pet. 3. 15. 2. Tim. 2. 2.

Further, that theſe Principles of Religion ſhould bee ſet downe by way of Queſtion and Anſwer, it is without queſtiõ the moſt profitable way for the ſimpler ſort of people; the which courſe of catechiſing, is both largely cõmended by

the learned, and straightly vrged by authority, of which kind of teaching there be models and methods almost infinite: which in my iudgement is not to be blamed as a vice, but rather commended as a vertue; when they doe all agree in the same substance of truth, though differ in the manner of contriuing and handling thereof, according to the variety and
1. Cor. 12. 4. multiplicity of the gifts of Gods Spirit: for therby a more irrefragable testimony is publikely giuen to the truth, when all writings apert, and after seuerall maners, doe all agree in one and the same verity. And whereas the disposition, manners, and opinions of seueral people, in seueral places and ages do differ; for the rectifying thereof, these seuerall and differing formes and methods of teaching are wel (by Gods prouidence) fitted.

Now, seeing that after that Catechisme set downe in the book of Common praier, whereby children are prepared for confirmation, wee are not by authority tied only to vse al any one certaine form of Catechisni, for the edification of them of riper yeeres: therefore taking the benefit of that common liberty, for the further building vp of that part of Gods

Church

Church committed to my charge, I doe by the long and earneſt importunity of many of you (my louing friends, to whō I am not onely willing cheerefully to impart my trauels, but euen alſo mine owne ſelfe for your good) ſuffer this briefe and plaine draight to be wrung from me, to come abroad amongſt multitudes of the ſame nature: not hereby to finde fault with, or diſparage any of them, but that thereby with my greater eaſe I may the better beneſit and helpe you, both by catechiſing and preaching: for when both catechiſing and preaching come framed out of the ſame mould, the one orderly agreeing with the other; the one doth both confirme and illuſtrate the other to the hearers: as when the foundation and walls of a houſe are both of one proportion, it is moſt ſtrong and ſightly: and alſo the Church being by this little publike taſte ſatisfied and contented touching the ſame doctrine, which you are ordinarily taught in priuate, her approbation and allowance thereof, may bee a ſtrong motiue to cauſe you the more to regard it: for my part, I haue no greater ioy then that you walke in the truth.

1. Theſ. 2, 8

Gal. 2, 9

Take this as a fore-runner and pledge of

3. Ioh. 4.

of a larger Treatiſe, which ſome of you haue much expected, to wit, the body of practicall and caſe diuinity, which longer time, by further experience and ſtudy, muſt firſt better perfect and poliſh. In this method, I haue ſought to be both ſhort and plaine, for to helpe the memorie and vnderſtanding of the meaneſt amongſt vs; the proofes I haue quoted with the Anſweres, the words whereof I pray you to ſearch, for the benefit both of your ſelues and families: that your faith being built, not vpon mans word but Gods, it may remaine ſure, knowing whom you haue beleeued.

2. Tim. 1. 12.

And ſo I pray you, my good friends, giue all diligence to make your calling and election ſure, by adding vnto your faith vertue, to vertue knowledge, to knowledge temperance, to temperance patience, to patience godlineſſe, to godlineſſe brotherly kindneſſe, to brotherly kindneſſe loue: and ſo being careful that both you and yours bee fearers of the Lord, you may be aſſuredly perſwaded that God will be your helpe and ſhield, he will bleſſe you both great and ſmall, the Lord wil increaſe you more & more, you and your children, as hee hath done your

2. Peter 1. 10, 5

Pſal. 115. 11, 12, 13, 14.

your vertuous forefathers in this place, who haue proued it true, that Godlinesse is great gaine. Now the very God of peace sanctifie you throughout; and I pray God your whole spirit, and soule, and bodie be preserued blameleſſe vnto the comming of our Lord Iesus Christ. AMEN.

1. Tim. 6. 6.

1. Thes. 5. 23.

Your louing and carefull Minister and Pastor,

IOHN SYME.

A

A PRAYER.

WEe doe humbly thanke thee, (O Lord our God and heauenly Father) for thy manifold and gracious mercies continually bestowed vpon vs, for the good both of our soules and bodies; whereof we doe humbly confesse our selues to bee most vnworthy, in regard of our vnthankfulnes, and manifold and grieuous sinnes, whereby we doe alwaies offend thy sacred Maiesty, and vexe thy holy Spirit: but thou (O Lord) who art the infinite fountaine of mercy, haue pitty and compassion vpon vs, poore sinners, to illuminate the blind eyes of our minds, that wee may see our sinnes and wretched estate; so soften our flinty & hard hearts, that wee may therefore relent and melt before thee, vnder the sense and feeling of the grieuousnesse of the same: and so to frame our affections, that wee may euer loath and abhorre them. And gracious Father of heauen, forgiue and par-

don

von vnto vs our ſinnes, ſaue and deliuer vs from this our miſerable condition, thꝛough the onely merit and mediation of thy Sonne, our Sauiour IESVS CHRIST: And grant vnto vs a true and ſauing faith to beleeue in him, that we may thereby be grafted into him, and may be by his bloud waſhed from all our ſinnes, and cloathed with his righteouſneſſe, that ſo wee may haue in our conſciences the ſwéete teſtimony and aſſurance of thy loue and fauour in him: and giue vnto vs thy holy Spirit, wherby in the vertue of Chꝛiſt Ieſus, wee may growe vp in newneſſe of life, that wee may thereby glozifie thée. Foꝛ this purpoſe, Loꝛd, bleſſe vnto vs al good means, that we may know thy wil, that we may remember it, that wee may loue it, and delight in it, and giue vs grace ſo to exꝛpreſſe the power of it in our liues, in all godly wiſdome and diſcretion, that wé may euer keepe the faith and a good conſcience to the end. Loꝛd pꝛeſerue and keepe vs from all dangers of ſoule and body; pꝛouide and bleſſe foꝛ vs al things needfull, and grant vs comfoꝛtably to be contented therewith. Loꝛd fit vs foꝛ our callings, make vs faithfull in them,

and

and blesse our trauels and labors therin: Giue vs grace euer to haue our conuersation with thée in heauen, for the which Lord keep vs and prepare vs, and bring vs thereunto in thy good time, that so we may raigne with thée for euer in happinesse: through Jesus Christ our Lord and onely Sauiour: To whom with thee and thy holy Spirit be all honour, glory and prayse, for euer and euer, A-

MEN.

THE

THE SWEETE milke of Christian doctrine; *in a plaine and naturall* method; by Question and Answere.

Question.

WHat is the chiefe and principall end of our being, and of the whole course of our liues, whereat we ought alwaies to ayme, in euery thing which we do or vndertake?

Answere, **That wee may glorifie God, and worke out our saluation in feare and trembling.** 1.Cor.10 31. Eph.1.6. Phil.2. 12

Q. What sure light, and vnfallible rule are wee to obserue and follow, for our certaine direction and guide, in our choise and vse of that course & meanes, whereby wee may verily attaine and come to that our entended purpose and end?

A. The

A. The diuine and ſacred woꝛd of God only, contained in the holy Scripture of the olde and new Teſtament; containing perfectly and plainely all things néedefull to make the man of God perfect.

2.Pet.1.19
2.Tim.3.15,16,17.

Q. What things are neceſſary for vs, that wee may thereby indeed glorifie God, and work out our owne ſaluation?

A. Sound knowledge and holy obedience.

Ioh.13.17

Q. What things are we principally to know?

A. God, and our ſelues.

Ioh.17.3
2.Cor.13.5.

Q. How are we to know God?

A. As he hath reuealed himſelfe vnto vs.

Iohn 1.18

Q. How hath he reucaled himſelfe vnto vs?

A. Hee hath reucaled himſelfe vnto vs; firſt, by his woꝛks: ſecondly, by his woꝛd: thirdly, in his Sonne our Sauiour, Jeſus Chriſt.

Rom.1.19 20.
Iohn 5.39
Heb.1.3
Ioh.14.9

Q. What is God?

A. Hée is a Spirit, infinite, hauing his being of himſelfe, in whom is infinit perfection and happineſſe, and from whom all things doe flow and proceéd, and in him and foꝛ him haue their being:

Ioh.4.24
1.Tim.6.16.
Rom.11.35.
Iob.11.7
Exo.34.6

ing: he is one in essence, three in persons: Father, Sonne, and holy Ghost. Iam. 1.17 Rō. 11.36 Mat. 10.29 1. Tim. 2.5 1. Iohn 5.7 1. Cor. 15. 47.

Q. How are we to know our selues?

A. We are to know our selues, both as we be of our owne natures, and also as we be by the speciall sauing grace of God.

Q. How are we to know our selues as we be of our owne natures?

A. We are to know our selues, as we be of our owne natures, both as we were by nature, vncorrupt in the estate of innocencie, and as we are by nature, corrupt in the estate of miserie. Eccles. 7. 29.

Q. What were wee by nature vncorrupt in the estate of innocencie?

A. In the estate of innocencie or nature vncorrupt, wee were created by God male & female, consisting of soule and bodie, in Adam and Eue perfect, according to the Image of God in wisedome, righteousnesse, and true holinesse; enioying all things needfull for our happinesse in that estate: in which condition we were able alwaies so to haue continued, but changeable according to our owne mutable free-will, either to stand or fall, as we should chose. Gen. 2.7 Eccl. 7. 29 Gen. 1. 27 Col. 3.10 Eph. 4.24 Psal. 8. 4.

Q. What are we now by nature corrupt

rupt in the eſtate of miſerie?

A. Wee are the children of wrath and diſobedience, caſt out of Gods fauour and protection, through our tranſgreſſion in our firſt parents Adam and Eue; who did, contrary to Gods command, eate of the forbidden fruit, at the diuels perſwaſion: which miſerable condition we haue euer ſince, by our perſonall and actuall ſins confirmed and augmented.

Ephes. 2.3
Eſay 59. 2
Rom. 5. 18, 19.
Gen. 3. 6
Rom. 2, 5.

Q. What things doe make vs, in this corrupt eſtate, to be ſo miſerable?

A. Our ſinne, and the puniſhment of our ſinne.

Eſay 6. 5
Pro. 11. 21
Rom. 5. 12

Q. What is ſinne?

A. Sinne is the tranſgreſſion of the Lawe of God.

Q. Which be the parts of ſin?

A. The corruption and guilt thereof,

Q. What kinds of ſinne are we defiled with and guilty of?

A. Wee are both defiled with, and guilty of Originall and Actuall ſinne.

1. Ioh. 3. 4
Rom. 5. 14
Rom. 3, 23

Q. What is Originall ſinne?

A. Originall ſinne, is the common ſinne of our nature corrupt, which wee haue from our firſt conception, in and through our ſinfull Parents, by natural propagation and diſcent; which conſiſteth

steth first, in the guilt of ỹ our rebellious act in Adam: secõdly in corruptiõ thence lineally deriued, in ful want of al sauing grace, & depravation of all the faculties and powers of soule & body, and proneness of the same to all euill continually. Psal. 51. 5 Rom. 5. 19 Iob. 14.4 Rom. 3. 10, 11, 12. Gen. 8. 21. Gen. 6. 5.

Q. What is actuall sinne?

A. Actuall sin is our owne personall transgression, continually issuing out of the liuing spring of our originall sinne; and doth consist in doing that which is forbidden; and in omitting, or doing amisse what is commanded. Iam. 1. 14 Mat. 15. 19 Rom. 1. 32. Luk. 12. 47. 1. Cor. 13. 3

Q. What is the reward and punishment due to vs for these our sinnes?

A. The certain wages due to vs for our sins, is to be forsaken & giuen ouer of God; to be vtterly depriued of grace and happines: and to be wholly in euery respect subiect to the vengeance and curse of God, both in this life present, & also in the life to com, to ỹ suffering both of the first & second death, in manner and measure, according to the number and nature of our sinnes. Ephe. 5. 9. Isay 59. 2. Rom. 1. 24 Heb. 3. 11 Deu. 28. 15 Tit. 1. 15 Rom. 2. 8. Reue. 21. 8 Mat 25. 41 Reu. 18. 6.

Q. What vse ought we to make of the knowledge of this our miserable estate?

A. We ought by ỹ knowlege therof first, to rouze vp our selues out of our carnall

securitie, and throughly to haue our hearts affected with deep humilitie and contrition, in detestation and loathing of our selues in this wretched condition: secondly, to stir vp our selues most earnestly to endeuour how we may bee deliuered out of this estate, and bee brought into the speciall grace and fauour of God againe.

Ephe.5.14
Isa.66.2
Rom.7.24
Acts 2.37
Iob.42.6

Q. What are wee by the speciall sauing grace of God?

A. We are the children of God, and heires of heauen, by the free mercy of God, chosen and called out of our estate of misery, into the estate of grace and fauor of God: so made now (by the infinite mercy of God bringing good out of euil) more happy then euer we were before.

Rom.8.16, 17.
Ephe.1.5.
2.Tim.1.9
1.Pet.2.9
Rom.5.20.
2.Cor.4.6.

Q. By whom are wee brought into this so gracious an estate?

A. By our Lord and Sauiour Iesus Christ onely.

Gal.1.4.
Ephe.1.11

Q. What things chiefly are wee to know, touching Iesus Christ?

A. We are to know his Person and his Office.

Ioh.17.3
Phil 3.8
1.Cor.2.2.

Q. What maner of person is Iesus Christ?

A. Hee is God the Sonne, the second person of the Trinity, become man

for

for vs by an vnseparable and vnfused vnion of his diuine and humane natures, and properties, and so is both God and man in one person. Rom.9.5 Mat.2.17 Ioh.1.14

Q. Why was it needefull that Iesus Christ should be man?

A. It was needful that Iesus Christ should be man, first that he might haue a body of the same nature that had sinned, to offer vp in satisfaction for sinne. Heb.10.5

Secondly, that in that body he might doe, and suffer all things needful for our redemption. Col.1.21. 22.

Thirdly, that we may lawfully claim, and apprehend the benefit of all his merits done in that body, which hee hath common with vs in nature, as personally our owne. 1.Cor.1. 30. Ioh.1.12.

Q. Why is it needfull that our Sauiour should be God?

A. It is needfull that our Sauiour shold be God, first, that he might be able to ouercome ỹ powerful enemies, & fully finish the great work of our saluation. Col.2.15

Secondly, that the personall vnion of the God-head with his humanity might so dignifie the same, that it might be a sufficient and worthy sacrifice for all our sins, and make all the actions and

Heb. 7. 26 ferings of that perſon who is God, to
28. Act 20 be of infinite deſert and value.
28. 2. Cor.
5. 19. Thirdly, that he may euer by his e-
Ioh. 6. 63 ternall Spirit communicate and apply
himſelfe and his graces vnto vs; that
Rom. 8. 15 they may truely be counted ours indéed.

Q. VVhat is the office of our Sauior Ieſus Chriſt?

A. The office of our Sauiour Jeſus
1. Tim. 1. 15 Chriſt is to be the redeemer and head of
Acts 4. 12 vs poore ſinners, his Elect and choſen
Col. 1. 18 people; his Church.

Q. VVhat duties doth our Sauiour Chriſt performe for the due executing of that his office?

Heb. 1. 1. A. He doth execute the dutie, firſt of
Luke 1. 73 a Prophet teaching vs in his truth.

Heb. 4. 14 Secondly, the dutie of a Prieſt, by the ſacrifice of himſelfe reconciling vs vnto his Father.

Mat. 2. 2. Thirdly, the duty of a King, by ruling
Pſalme 2. and defending of vs, by the power of his might and Spirit.

Q. How may our knowledge of theſe and all other good things be profitable vnto vs?

Ioh. 13. 17 A. By adding vnto our knowledge holy obedience.

Q. Wherein doth this holy obedience conſiſt? A. It

A. It doth stand in a voluntary yéelding and giuing vp of our selues to be ordered in all things by Gods holy wil, without further reasoning with flesh and blood. Mat. 6.10. Gal. 1.16.

Q. VVhat kinds of obedience are we to performe?

A. We are to perform both actiue obedience by our doing of his will, and also passiue obedience, by suffering his will to be done vpon vs. Act.10.35 1.Pet.2.20

Q. Which be the kinds of our actiue obedience, which we are to performe?

A. Our actiue is both Euangelicall, commanded in the Gospell for vs to do, for ỹ attaining of Grace, which we wāt: Ioh. 3.18 Ioh. 6.40.

And also Legall, commanded in the Law, which we are to do, that we may manifest, and continue in vs, the Grace of God receiued. Iam. 2.8.

Q. Which be the parts of Euangelicall, or the obedience of the Gospell?

A. Faith and Repentance. Mark. 1.15

Q. What is true sauing faith? Mat. 3.2

A. It is a true knowing, sincere approuing, and certaine relying vpon the gracious promises of GOD in Iesus Christ only, for saluation and happines. Ioh. 6.69 Phil.1.10. Heb.10.22 Acts 4.12.

Q. Where is the summe of that do-

ctrine briefly contained, which wee are neceſſarily to beleeue?

A. **In the Créde, commonly called the Apoſtles Creeds.**

Q. How many Articles doth that Creed conſiſt of?

A. **It conſiſteth of twelue Articles, accoꝛding to the number of the Apoſtls, the ſuppoſed makers thereof.**

Q. What is the ſubiect matter of the contents of them Articles?

A. **It is firſt of God the Father; in theſe woꝛds:** I beleeue in God the Father Almightie, &c.

Secondly, of the Sonne; beginning at theſe woꝛds, and in Ieſus Chriſt his only begotten Sonne, &c.

Thirdly, of the holy Ghoſt, in theſe woꝛds: I beleeue in the holy Ghoſt.

Fourthly, of the Church, beginning at theſe woꝛds: the holy Catholike Church, &c. **to the end.**

Q. By what notes may a man certainly know, that he hath true ſauing faith?

A. **A man may know that hee hath**
Mark 9.24 **true faith: firſt, by the habite and internall act thereof, by beleeuing, knowing himſelfe to beleeue.**

Secondly, by the inward teſtimonie

of

of Gods Spirit to our spirits, according to the outward testimony of his word. Rom.8.16

Thirdly, by the inward sincere disposition and affection of our hearts to goodnesse, and against euill. Psal. 139. 21,22.

Fourthly, by the good fruites of our faith, in a conscionable practise of al holy duties, in the whole course of our liues. Iam. 2. 17, 18.

Q. What benefit and vse are wee to make of this sauing faith?

A. We are therby, by beléeuing in our Sauior Iesus Christ, to liue in ỹ happy estate of regeneration in righteousnes. Rom. 1.17 Gal.3.11

Q. Which is that righteousnes wherin we are to liue by faith?

A. It is the righteousnesse both of iustification and sanctification. Rom.4.5 Tit.2.12.

Q. Wherein doth the righteousnesse of iustification consist?

A. It doth consist in the forgiuenesse of our sins, and in the imputation of Christs righteousnesse. Rom. 4.7, 8. 1.Cor.1.30 Phil.3.9

Q. Wherein doth the righteousnesse of sanctification consist?

A. It consisteth in the renewing of vs, in all our actions, dispositions, faculties, and powers of soule and bodie, sincerely in som measure, by the vertue of the holy Spirit, in the death and re- Col.3. 10. 1. Thes.5. 23. Rom.8.2

Rom. 6. 4, 5. 6. Eph. 4. 22. 23. 24.

surrection of our Saviour Jesus Christ powerfully working in vs.

Q. What is true repentance, which is the second part of the obedience of the Gospell?

Ier. 31. 19 2. Tim. 2. 25. 2. Cor. 7. 10. Acts 2. 37. 1. Ioh. 1. 9. Ezek. 18. 27. 28. Iude 23. Esay 59. 2.

A. It is a true change of the whole man from all his former wicked disposition, purposes and sins, with godly sorrow of heart for them, confessing and forsaking them with vnreconcilable hatred of them, especially for that they are offensiue to our gracious God, and dos make division between him and vs.

Q. What is our Legall obedience commanded in the Law?

Iā. 2. 8. 10. Exod. 20. Psa. 34. 14 1. The. 2. 12

A. It is the conscionable performance of all that which we are commanded by the Morall Law of God, briefly compriſed in the tenne Commandements, the perfect rule of our sanctification; wherby carefully auoiding all euil forbidden, and doing all duties commanded, wee manifest and retaine in faith and loue the grace and vertues of God receiued.

Q. Into how many tables is this Law of the ten Commandements diuided?

Exod. 34. 1

A. Into two.

Q. What things doth the first Table containe?

A. Our

A. Our duty to God, in the first foure Commandements, Thou shalt haue no other Gods before me. Mat.22.38

Q. What is the briefe sum of all our dutie to God?

A. The sum of our dutie to the Lord our God is, that wee loue him with all our heart, with all our soule, and with all our mind. Mat.22.37

Q. What things doth the second Table containe?

A. It doth containe our duty to our neighbour in the fiue last Commandements, Honour thy Father and Mother. Thou shalt not kill, &c.

Q. What is the briefe summe of our dutie to our neighbour?

A. That wee doe loue him as our selues. Mat.22.39

Q. After what manner should we do all these duties commanded in the Morall Law?

A. Wee are to labour to doe them in number, and euery one of them in degree of perfection of faith, and loue, in obedience to God, and care of his glory. Iam. 2. 10 Mat. 5.48. Rom.14.23

Q. Hauing hitherto spoken of actiue obedience, what is now our passiue obedience, which wee are likewise to performe?

A. It

Rom. 5. 3. Iam. 1. 2 Psal. 39. 9 1. Pet. 2. 20 Heb. 12. 5, 6, 7. 11. 2. Cor. 1. 8 1. Pet. 3. 14, 17. 2. Tim. 3. 12.

A. It is a patient and chéereful yéelding of our selues, without discontent and murmuring to endure and make good vse of whatsoeuer afflictions it shal please God for his glory, and our tryall or chastisement to lay vpon vs; either immediatly by himselfe, or mediatly by any other meanes, how great or vniust and iniurious soeuer it may seem to vs.

Q. Touching this course of our Christian obedience, what dangers are we especially to take heed of?

A. Wee should most carefully take heed, that after we haue begun in this course, we do not either againe, by the deceitfulnesse of our owne hearts, and temptations of sinne, the diuell, and the world, make apostacie and fall away to sinne: or els, through our naturall security and sloth, not grow vp and goe forwarde towardes perfection, in that course of obedience and grace.

2. Pet. 2. 20, 21, 22. Ier. 17. 9. 2. Tim. 3. 7.

Q. By what meanes then may wee both stand firme, and grow vp in the estate of grace and obedience?

A. By the conscionable and continuall vse and helpe of the word of God, the Sacraments, prayer and discipline.

Q. How are wee to vse the Word of God,

God, that we may thereby both be kept and built vp? 1. Tim. 4. 13.

A. We are duely to read it, heare it, confer of it, and to meditate vpon it, with a reuerent and conscionable regard thereof, in beleeuing and embracing the same in loue and obedience. Heb. 2. 11 Deut. 6. 7 Psal. 1. 2 Iam. 1. 22. Isay 66. 2 2. King. 22. 19. He. 4. 2 2. The. 2. 10

Q. How do the Sacraments stay and strengthen vs in this gracious estate?

A. They doe it by a more sensible, affectuall and particular signifying, applying and sealing vp vnto vs, by conuenient and fit visible and earthly elements, our Sauiour Iesus Christ with his benefits, thereby represented and offered, by his owne ordinance in the due administration thereof; than it can bee done by the word alone. Rom. 4. 11

Q. What things doe make a Sacrament to be really a Sacrament?

A. The words of the institution, and the consecrated elements; conioined in the administration of a Sacrament, doe make it to be indeed a Sacrament. 1. Cor. 11. 23, 24.

Q. Which are the substantiall parts of euery Sacrament, which wee are to receiue?

A. They are the earthly visible elements, the signes and seales: and Iesus

Christ

Chriſt with his graces ſignifie inuiſibly and ſpiritually offered and ſealed vp vnto vs.

1.Cor.10. 16.

Q. Which be theſe Sacraments?

A. They are Baptiſm and the Supper of the Lord.

Mat. 28. 19.

Q. What is Baptiſme?

Mat. 26. 26.

A. It is the Sacrament of our regeneration or new-birth, in the due adminiſtration therof repreſenting, offering, and ſealing vp vnto vs, by the outward waſhing of water purifying the bodie, the ſpiritual purifying of the whol man by Jeſus Chriſt, & his blood ſhed for vs, & ſprinkled vpon our conſciences by faith.

Tit. 3.5
1.Pet.3.21
Heb.10.22

Q. What is the Supper of our Lord?

A. It is the Sacrament of our ſpirituall nourishment, in the lawfull adminiſtration therof, repreſenting, offering, and ſealing vp vnto vs, by the eating and drinking of bread and wine, which both nouriſh vs to liue this tempozary natural life, Jeſus Chriſt by vertue & merit of his body and his blood broken, ſhed, and giuen for vs, and by faith receiued of vs, nouriſhing vs to liue a ſpirituall and eternall life.

Ioh.6.53
1. Cor. 11. 26.

Q. How are we to prepare our ſelues before we come to receiue this Sacramẽt of the Lords Supper? A. We

A. We are first to examine and trie our selues, that wee may see our great and manifold wants both in knowledge and obedience, and in the conscience thereof to humble and purge our selues by hearty repentance.

Secondly, wee are to whet our stomake and affections by prayer and meditation, that we may come to that spirituall feast with an ardent desire and hungry appetite after the graces there offered, whereof we stand so in neede. 1.Cor. [illegible]. 28. Mat. 5.6.

Q. What must we be most carefull of in the very act of our receiuing?

A. We must be carefull that we doe receiue worthily. 1. Cor. 11. 27.

Q. How may we receiue worthily?

A. That we may receiue worthily, wee must first receiue the outward elements of bread, and with due reuerence and respect of the Lords body and blood, whereof they are Sacraments. 1.Cor. 11. 29.

Secondly, wee must in the same instant act of receiuing the elements, lift vp our hearts, by a liuely faith to apprehend and lay hold vpon Christ and his blessings, then and there verily offered vnto vs with the signes thereof.

Q. What

Q. What muſt wee be careful of after that we haue receiued?

A. After that we haue receiued, wee
Mat.26.30 ſhould firſt with freſh cheerefulneſſe be truly thanfull to God for his bleſſings there giuen to and receiued of vs.

Secondly, we ſhould by the vertue of them be ſtrengthened to continue firmely, and to proceed cõſtantly in the waies and courſe of godlineſſe.

Q. How may wee be vpheld and carried on in the courſe of grace and goodneſſe by Prayer?

A. By hauing, by feruent, faithfull,
Iam.5.16 and effectuall prayer, all needfull graces
Iam.1.5 beſtowed vpon vs, and bleſſed vnto vs
1.Tim.4.5. from God, according to his word.

Q. How ſhould wee come prepared to pray?

A. With hearty and feeling affection of what wee are to pray for; and with faith, that wee ſhall be therein heard of God.

Q. After what forme and manner ſhould we pray?

A. We ſhould pray according as our
Mat.6.9 Sauiour Chriſt himſelfe hath taught vs in that forme of prayer, called the Lords Prayer.

Q. What

Q. VVhat things are wee thereby to pray for?

A. Wee are to pray first, for such things as doe immediatly concerne the glory of God; contained in the first three Petitions of that Prayer. Mat.6.9,10

Secondly, for such things as doe immediately concerne our owne good, temporall and eternall; contained in the last three Petitions of that Prayer: Giue vs this day our daily bread, &c. Mat. 6. 11, 12, 13.

Q. How should we behaue our selues before God in our Prayers?

A. With attention, reuerence, and zeale. Iam.5. 16

Q. How may wee be kept and built vp in the estate of grace and obedience, by the exercise of discipline?

A. By hauing, by the lawfull and conscionable execution thereof, our sins redressed or preuented; and our vertue maintained and cherished. 1. Cor. 5.5 1. Tim. 5. 20.

Q. What things should we principally bee carefull of, in the ordinary vse of these meanes of the Word, the Sacraments, Prayer, and Discipline?

A. We should be most carefull in the ordinarie vse of them, that we doe not vse them only customarily, but conscionably: Luk. 8.18.

nably: and that we doe not put our confidence and rest in the onely very vse of them; but in God, who giueth the blessing by them.

1. Cor. 3. 7.

Q. What profit shall wee haue by a constant preseuering in this estate and course vnto the end?

A. We shall thereby certainly bring glory to God, and to our selues eternall saluation and happinesse.

Ioh. 15. 8
1. Tim. 4. 8.

Syme, The Sweet Milke.
STC 23585

Formerly bound with 14 other catechisms. See Nowell, A Catechisme, 1614, STC 18735, for description and complete list.

When this volume was taken apart for rebinding, in April 1946, the present work was examined and found to be as follows:

Collation: $A\text{-}B^{8}$

Condition: All pairs of leaves conjugate.

RHW